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THE REFORMED LIBRARIE-KEEPER

With a Supplement to the

Reformed-School,

As ſubordinate to Colleges in Univerſities.

BY

JOHN DURIE.

Whereunto is added

I. An Idea of *Mathematicks.*

II. The deſcription of one of the chiefeſt Libraries which is in *Germanie*, erected and ordered by one of the moſt Learned Princes in *Europe.*

LONDON,

Printed by *William Du-Gard*, and are to bee ſold by *Rob. Littleberrie* at the ſign of the *Unicorn* in Little *Britain.* 1650.

To the Reader.

Learned Reader!

THese Tracts are the fruits of som of my Solicitations and Negotiations for the advancement of Learning. And I hope they may in time becom somwhat effectual to raiſ thy Spirit to the exſpectation of greater things, which may bee raiſed upon ſuch grounds as theſe. All which are but preparatives towards that perfection which wee may exſpect by the advancement of the Kingdom of Chriſt, wherein the Communion of Saints, by the graces of the Spirit, will ſwallow up all theſe poor Rudiments

of knowledg, which wee now grope after by ſo manie helps; and till then in thoſe endeavors I reſt in the Truth

Thy faithfull and unwearied ſervant

SAMUEL HARTLIB.

A SUPPLEMENT TO THE *Reformed School.*

Loving freind!

YOu have offered to mee that which I confeſs I did not reflect upon, when I wrote the diſcourſ you have Publiſhed under the name of a *Reformed School*; which is, that ſom may think by the waie of Educarion, which I propoſe all Univerſities and eminent places of Learning might ſubtilly bee undermined and made uſeleſs, becauſ therein a waie is ſhew'd how to initiate youths not onely to the Principles of all Religious and Rational knowledg, and in the Exerciſes of all Moral virtues, but in the grounds of all Civil emploiments, ſo far, as will make them fit for all profitable undertakings in homane ſocieties, whence this will follow (in their apprehenſions) that they ſhall have no ad-

vantage by beeing ſent to anie Univerſities, to attein anie further perfection: becauſ the Univerſities will not bee able to add anie thing unto them, which by their own Induſtrie, they may not afterward attein anie where elſ, as well as there. Truly it never came into my thoughts, either directly or indirectly to make Univerſities uſeleſs; nor can it bee rationally infer'd from anie thing in the matter form or end of that diſcourſ of mine: but I will grant that ſuch as can ſee no further then what wee now ordinarily attein unto; and withal think that there is no *Plus ultra* in nature atteinable above that which they have conceived, ſuch as I ſaie may frame to themſelv's this jealouſie againſt that diſcourſ: but if they would raiſ their thoughts with mee a little above the ordinarie pitch, and conſider what the Nature of man is capable off: and how far it may, by diligent inſtruction, by Method and Communication, bee improved: they might rather bee induced to make this inference, if the natural abilities of youths in a School (when reformed) may bee thus far improved: how far more may they bee improved, when they are paſt the age of Youth, and com to Manhood in Colleges and Univerſities, if namely Colleges and Univerſities, could in the ſphere of their activities

ctivities bee proportionally Reformed, as the Schools may bee in their ſphere: for it is rational to conclude thus: if the firſt ſtep of our Reformation will lead us thus far, how far will the ſecond and third lead us? and if Scholaſtical Exercíſes in Youths of eighteen or twentie years, will advance them to that perfection of Learning and Virtues, which few of double their age or none almoſt ever attein unto, what will Collegial and Academical Exercíſes (if reformed and ſet upon their proper Objects) bring them unto? I ſhall therefore to eaſ you, or ſuch as may have this ſcruple and jalouſie over mee, declare that my purpoſe is ſo far from making Colleges and Univerſities uſeleſs, that if I might have my deſire in them, they ſhould becom a thouſand times more uſeful then now they are, that is, as far above the ordinarie Stare wherein they are ſet, as this School is above the ordinarie waie of Schooling: for if wee look upon the true and proper ends of School, College and Univerſitie-ſtudies and Exercíſes; wee ſhall ſee that as in nature they are in a gradual proportion, diſtant from, and ſubordinate unto each other, ſo they ought to riſe one out of another, and bee built upon each other's Foundations.

The true and proper end of Schooling is to teach and Exercise Children and Youths in the Grounds of all Learning and Virtues, so far as either their capacitie in that age will suffer them to com, or is requisite to apprehend the principles of useful matters, by which they may bee made able to exercise themselvs in everie good Employment afterwards by themselvs, and as the Proverb is, *sine Cortice natare.* The true and proper end of Colleges should bee to bring togither into one Societie such as are able thus to Exercise themselvs in anie or all kind of Studies, that by their mutual Association, Communication, and Assistance in Reading, Meditating and conferring about profitable matters, they may not onely perfit their own Abilities, but advance the superstructures of all Learning to that perfection, which by such means is attainable. And the true and proper End of Universities, should bee to publish unto the World the Matters, which formerly have not been published; to discover the Errors and hurtfulness of things mistaken for Truths; and to supplie the defects and *desiderata*, which may bee servicable to all sorts of Professions.

Now according to those aimes and ends, I suppose it may bee inferred, that none should

should bee dismissed out of the Schools, till they are able to make use of all sorts of Books, and direct themselvs profitably in everie cours of Studie or Action, whereunto their *Genius* shall lead them; and that none should bee admitted into anie Colleges, but such as will join with others, to elaborate som profitable Tasks, for the Advancement and facilitating of superstructures in things already by som discovered, but not made common unto all; And that none should bee made Publick Professors in Universities, but such as have not onely a Publick aim, but som approved Abilities, to supply som defects and to Elaborate som *desiderata* of usefull knowledg, or to direct such as are studious, how to order their thoughts in all Matters of search and Meditation, for the discoverie of things not hitherto found out by others; but which in probabilitie may bee found out by rational searching.

Thus then I conceiv, that in a well-Reformed Common-wealth, which is to bee subordinate unto the Kingdom of Jesus Christ, wherein the Glorie of God, the happiness of the nature of man: and the Glorious libertie of the Sons of God is to bee revealed; all the subjects thereof should in their Youth bee trained up in som Schools

fit for their capacities, and that over these Schools, som Overseers should bee appointed to look to the cours of their Education, to see that none should bee left destitute of som benefit of virtuous breeding, according to the several kinds of emploiments, whereunto they may bee found most fit and inclinable, whether it bee to bear som civil Office in the Common-wealth, or to bee Mechanically emploied, or to bee bred to teach others humane Sciences, or to bee imploied in Prophetical Exercises. As for this School, which at this time I have delineated, it is proper to such of the Nobilitie, Gentrie and better sort of Citizens, which are fit to bee made capable to bear Offices in the Common-wealth: the other Schools may bee spoken off in due time, so far as they are distinct from this; but that which now I have to suggest is chiefly this, that as out of the Schools the choise, which ought to bee made for Colleges, ought, *Ceteris paribus*, onely to bee of such as are most fit to Advance the Ends of a Collegial Association; so out of Colleges a choise ought to bee made of Professors for the Universitie onely, of such as are fittest to advance the Ends of Publick teaching in Universities, which are not to Repeat and Compendiate that which others have published

ished twentie times already, over and over again, but to add unto the Common ſtock of humane knowledg, that which others have not obſerved, to the end that all theſe degrees of Studies and Exerciſes of the minde of man, beeing ſubordinate unto the Kingdom of Jeſus Chriſt, the happineſs of Man by all Rational and Spiritual waies of improving humane Abilities, may bee advanced unto it's perfection in this life ſo far as may bee.

But how far ſhort wee com now of all theſe deſigns, I need not to relate unto you: the Colleges as they are now Conſtituted, can ſcarce reach to the half of that which the Schools might bring us unto: and the Profeſſors of the Univerſities com not up to that, which the Collegial Aſſociations might elaborate, if they were rightly directed to ſet their Talents a work; and if the publick Spirit of Chriſtian love and ingenuitie did poſſeſs thoſe, that are poſſeſſed of publick places in the Colleges of the Univerſities. For if this Spirit did rule their Aims and Endevors, there would bee no ſelf-ſeeking, no partialitie, no envie, nor anie croſs actings for private ends, to the prejudice of the Publick; but the generous love of virtue and of profitable Learning, would fwaie all their inclinations to a free conjunction;

and

and make all their endeavors ſubordinate unto the publick good of the Common-wealth of Iſraël in the Communion of Saints. But how far this Principle of acting is now wanting amongſt us all, I ſhall not need to mention: you have conſidered it long ago, and wee have together lamented that defect, and the doleful effects thereof: our endevor muſt bee to ſeek out the beſt means of a Reformation therein, and to make uſe of them as God ſhall give us opportunities. And truly ſomthing of this kinde might bee don, without anie great alteration or ſtir, even as matters now are formed in the Colleges; if God would bee ſo gracious to us, as to beget in the mindes of thoſe that underſtand thoſe things a heartie Aim and Reſolution to benefit the Chriſtian Common-wealth of Learning, by their Collegial Relations and Aſſociations one to another. For if men that are ingenuous will call to minde the end firſt, for which God doth give them all their Talents, and then alſo for which men of publick Spirits have erected Colleges and Univerſities, and endowed the ſame with long and competent maintenances; that ſuch as are fit for Studies, and called to bee Inſtrumental in the propagation of Truth and Virtue, might not bee diſtracted with the care of the

World,

World, in reference to outward matters, but might have all the conveniences which are imaginable to improve thoſe Talents to the utmoſt, either ſingly or conveniently with others, if (I ſaie) ingenuous Chriſtians would minde theſe ends, for which the benefit of their Talents from God and of their accommodations from men to improve thoſe Talents are beſtowed upon them: it would not bee poſſible for them; to bee ſo unthankful towards God, and averſ from the rule of Chriſtianitie, and from the love of doing good to the generation wherein they live; that they ſhould intend to lead a Collegial life onely for their own private eaſ and conveniencie in outward things; that beeing accommodated with all neceſſarie helps of the Bodie, they may pleaſ themſelvs onely in the courſ of their Studies, with that Reſervation and Retiredneſs, which is proper to a Monkiſh life in Popiſh Cloiſters; wherein the Spirit of Mutual envie, of detraction and diviſion is more irreconcilably entertained, then in anie other Societies of the World. For their Cloiſter-conſtitutions, obliging them onely to the obſervation of ſom formal works as an *opus operatum*; for which their maintenance is allowed them; they not knowing anie further deſign of their life,

of

or any greater happineſs in this World, then to pleaſ themſelvs; beſtow all the reſt of their time and thoughts, as their natural inclinations lead them, which is commonly to nothing elſ but to ſelf-love and Pride, which became a Provocation unto others, to diſcover mutually their corruptions, which by reaction make them all full of envie, of hatred, of evil ſurmiſes, and of malicious practices one againſt another: ſo that no where Satan doth dwel and rule more effectually, then in thoſe Religious Houſes, as they are falſly ſo called. How much of this Monkiſh diſpoſition doth remain as yet in the formal Conſtitutions of Colleges, or in the Spirits of thoſe that partake of Collegial accommodations, is not a thing which I ſhall take upon me to Judg; but I ſhall leav it to God, and to his daie to diſcover; onely I would bee glad that all ſuch as are true Iſraelites, and know the end of their calling unto Chriſt, and are not willing to burie their Talents, or to make them uſeleſs unto others, for whoſe ſakes they have received them would laie this matter to heart, that their Aim in a Collegial life, ſhould not bee to enjoie an eaſie careleſs waie of ſubſiſtence by and for themſelvs, to follow private fancies in their Studies about matters of Learning;

but

but that they ſhould minde the ſtewardſhip of their gifts and places, and the advantages of their Aſſociation, whereby they might bee, (if they would make uſe of it) able to elaborate ſom tasks, which otherwiſe cannot bee brought to anie perfection, for the building up of the Citie of God in our generations. There is no want of parts and abilities in the Spirits of our men, but the waie to order them for publick Uſe, and to bring them together as ſtones fitly compacted to make up a perfect Palace, is that which make's us all uſeleſs one to another; wee finde that now and then, as it were by chance, ſom exquiſite pieces of Learning, which ſom have been hatching all their life time drop out; wherein appear's, beſides the uſefulneſs of the Subject, or the uſeleſneſs thereof, ſom inclination to bee found extraordinarie; but theſe endevors, disjointed from publick Aims, advance little or nothing, the Happineſs, which true Learning rightly ordered in all the parts thereof, and Subordinate unto Chriſtianitie, is able to bring unto Mankind. Such pieces therefore ſerv onely as a witneſs, to ſhew what waſt there is of profitable time and abilities, for want of loving combinations for publick Deſigns. It is the obſervation of Forreigners concerning our Univerſities, that

that the y finde in them men of as great learning as any where elſ; but that they lie as it were dead and unknown to the whole world of other men of Learning; becauſ they delight to live a retired and unſociable life: this humor therefore amongſt other parts of our Reformation, muſt by ſom Goſpel-principles and Rational inducements bee Reformed; not onely in Colleges but in other Aſſociations. The Lord teach us the waie of Truth and Righteouſneſs, that wee may profit in all things to advance the glorie of his name in the Kingdom of his Son, in whom I reſt

Your friend and ſervant.

J. D.

THE REFORMED LIBRARIE-KEEPER.

BY

JOHN DURIE.

LONDON,
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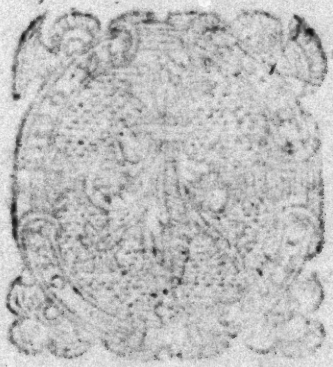

I O H N D U K E

O F

THE
Reformed Librarie-Keeper:
OR
Two copies of Letters concerning the Place and Office of a Librarie-Keeper.

The first Letter.

THe Librarie-Keeper's place and Office, in moſt Countries (as moſt other Places and Offices both in Churches and Univerſities) are lookt upon, as Places of profit and gain, and ſo accordingly ſought after and valued in that regard; and not in regard of the ſervice, which is to bee don by them unto the Common-wealth of Iſraël, for the advancement of Pietie and Learning; for the moſt part, men look after the maintenance, and livelihood ſetled upon their Places, more then upon the end and uſefulneſs of their employments; they ſeek themſelvs and not the Publick therein, and ſo they ſubordinate all the advantages of their places, to purchaſe

purchaſe mainly two things thereby *viz.* a eaſie ſubſiſtence; and ſom credit in com pariſon of others; nor is the laſt much re garded, if the firſt may bee had; except i bee in caſes of ſtrife and debate, wherei men are over-heated: for then indeed ſom will ſtand upon the point of Honor, t the hazard of their temporal profits: bu to ſpeak in particular of Librarie-Keeper in moſt Univerſities that I know; nay in deed in all, their places are but Mercenarie and their emploiment of little or no uſe further, then to look to the Books com mitted to their cuſtodie, that they may no bee loſt; or embezeled by thoſe that uſe them: and this is all.

I have been informed, that in Oxford (where the moſt famous Librarie now exſtant amongſt the Proteſtant-Chriſtians is kept,) the ſetled maintenance of the Li brarie-keeper is not above fiftie or ſixtie pound *per annum*; but that it is accidentally, *viis & modis* ſomtimes worth an hundred pound: what the accidents are, and the waies by which they com, I have not been curious to ſearch after; but I have thought, that if the proper emploiments of Libra rie-keepers were taken into conſideration as they are, or may bee made uſeful to the advancement of Learning; and were or-

dered

ered and mainteined proportionally to the ends, which ought to bee intended thereby; they would bee of exceeding great uſe to all ſorts of Scholars, and have an univerſal influence upon all the parts of Learning, to produce and propagate the ſame unto perfection. For if Librarie-keepers did underſtand themſelvs in the nature of their work, and would make themſelvs, as they ought to bee, uſeful in their places in a publick waie; they ought to becom Agents for the advancement of univerſal Learning: and to this effect I could wiſh, that their places might not bee made, as everie where they are, Mercenarie, but rather Honorarie; and that with the competent allowance of two hundred pounds a year; ſom emploiments ſhould bee put upon them further then a bare keeping of the Books. It is true that a fair Librarie, is not onely an ornament and credit to the place where it is; but an uſeful commoditie by it ſelf to the publick; yet in effect it is no more then a dead Bodie as novv it is conſtituted, in compariſon of vvhat it might bee, if it vvere animated vvith a publick Spirit to keep and uſe it, and ordered as it might bee for publick ſervice. For if ſuch an allovvance vvere ſetled upon the emploiment

as

as might maintain a man of parts and gene-
rous thoughts, then a condition might bee
annexed to the beſtowing of the Place;
that none ſhould bee called thereunto but
ſuch as had approved themſelvs zealous and
profitable in ſom publick waies of Learning
to advance the ſame, or that ſhould bee
bound to certain tasks to bee proſecuted to-
wards that end, whereof a Liſt might be
made, and the waie to trie their Abilities in
proſecuting the ſame ſhould bee deſcribed;
leaſt in after times, unprofitable men creep
into the place, to fruſtrate the publick of
the benefit intended by the Doners towards
poſteritie. The proper charge then of the
Honorarie Librarie-Keeper in an Univerſi-
tie ſhould bee thought upon, and the end
of that Imploiment, in my conception, is to
keep the publick ſtock of Learning, which
is in Books and Manuſcripts to increaſ it,
and to propoſe it to others in the waie
which may bee moſt uſeful unto all; his
work then is to bee a Factor and Trader
for helps to Learning, and a Treaſurer to
keep them, and a diſpenſer to applie them
to uſe, or to ſee them well uſed, or at leaſt
not abuſed; And to do all this, Firſt a *Ca-*
talogue, of the Treaſurie committed unto
his charge is to bee made, that is all the
Books and Manuſcripts, according to the

Titles

Titles whereunto they belong, are to bee ranked in an order moſt eaſie and obvious to bee found, which I think is that of Sciences and Languages ; when firſt all the Books are divided into their *ſubjectam materiam* whereof they Treat, and then everie kinde of matter ſubdivided into their ſeveral Languages : And as the Catalogue ſhould bee ſo made, that it may alwaies bee augmented as the ſtock doth increaſ ; ſo the place in the Librarie muſt bee left open for the increaſ of the number of Books in their proper Seats, and in the Printed Catalogue, a Reference is to bee made to the place where the Books are to bee found in their Shelvs or repoſitories. When the ſtock is thus known and fitted to bee expoſed to the view of the Learned World, Then the waie of Trading with it, both at home and abroad, is to bee laid to heart both for the increaſ of the ſtock, and for the improvement of it to uſe. For the increaſ of the ſtock both at home and abroad, correſpondencie ſhould bee held with thoſe that are eminent in everie Science, to Trade with them for their profit, that what they want and wee have, they may receiv upon condition, that what they have and wee want, they ſhould impart in that faculti wherein their eminencie doth lie ;

lie; As for such as are at home eminent in anie kinde; becaus they may com by Native right to have use of the Librarie-Treasure, they are to bee Traded vvithal in another vvaie, *viz.* that the things vvhich are gained from abroad, vvhich as yet are not made common, aud put to publick use should bee promised and imparted to them for the increas of their private stock of knowledg, to the end that what they have peculiar, may also bee given in for a requital, so that the particularities of gifts at home and abroad, are to meet as in a Center in the hand of the Librarie-keeper, and hee is to Trade with the one by the other, to cau them to multiplie the publick stock, whereof hee is a Treasurer and Factor.

Thus hee should Trade with those that are at home and abroad out of the Universitie, and with those that are within the Universitie, hee should have acquaintance to know all that are of anie parts, and how their vein of Learning doth lie, to supplie helps unto them in their faculties from without and from within the Nation, to put them upon the keeping of correspondencie vvith men of their ovvn strain, for the beating out of matters not yet elaborated in Sciences; so that they may bee his Assistants and subordinate Factors in his

Trade

Trade and in their own for gaining of knowledg: Now becauſ in all publick Agencies, it is fit that ſom inſpection ſhould bee had over thoſe that are intruſted therewith, therefore in this Factorie and Trade for the increaſ of Learning, ſom tie ſhould bee upon thoſe Librarie-keepers to oblige them to carefulneſs.

I would then upon this account, have an Order made that once in the year, the Librarie-keeper ſhould bee bound to give an account of his Trading, and of his Profit in his Trade (as in all humane Trades Factors ought, and uſe to do to their principals at leaſt once a year) and to this effect I would have it ordered, that the chief Doctors of each facultie of the Univerſitie, ſhould meet at a Convenient time in a week of the year, to receiv the Accounts of his Trading, that hee may ſhew them wherein the ſtock of Learning hath been increaſed, for that year's ſpace; and then hee is to produce the particulars which hee hath gained from abroad, and laie them before them all, that everie one in his own facultie may declare in the preſence of others, that which hee thinketh fit to bee added to the publick ſtock, and made common by the Catalogue of Additionals, which everie year within the Univerſities is to bee publiſhed in writing

within the Librarie it ſelf, and everie three years (or ſooner as the number of Additionals may bee great, or later, if it bee ſmal) to bee put in Print and made common to thoſe that are abroad. And at this giving up of the accounts, as the Doctors are to declare what they think worthie to bee added to the common ſtock of Learning, each in their Faculrie ; ſo I would have them ſee what the Charges and Pains are whereat the Librarie-Keeper hath been, that for his encouragement, the extraordinarie expences in correſpondencies and tranſcriptions for the publick good, may bee allowed him out of ſom Revenues, which ſhould bee ſet a part to that effect, and diſpoſed of according to their joint-conſent and judgment in that matter. Here then hee ſhould bee bound to ſhew them the Liſts of his correſpondents, the Letters from them in Anſwer to his, and the reckoning of his extraordinarie expence ſhould bee allowed him in that which hee is indebted, or hath freely laid out to procure Rarities into the ſtock of Learning. And becauſ I underſtand that all the Book-Printers or Stationars of the Common-wealth are bound of everie Book which is Printed, to ſend a Copie into the Univerſitie Librarie ; and it is impoſſible for one man to read all the Books in all

Faculties,

Faculties, to judg of them what worth there is in them; nor hath everie one Abilitie to judg of all kinde of Sciences what everie Autor doth handle, and how ſufficiently; therefore I would have at this time of giving accounts, the Librarie-keeper alſo bound to produce the Catalogue of all the Books ſent unto the Univerſitie's Librarie by the Stationars that Printed them; to the end that everie one of the Doctors in their own Faculties ſhould declare, whether or no they ſhould bee added, and where they ſhould bee placed in the Catalogue of Additionals; For I do not think that all Books and Treaties which in this age are Printed in all kindes, ſhould bee inſerted into the Catalogue, and added to the ſtock of the Librarie, diſcretion muſt bee uſed and confuſion avoided, and a courſ taken to diſtinguiſh that which is profitable, from that which is uſeleſs; and according to the verdict of that Societie, the uſefulneſs of Books for the publick is to bee determined; yet becauſ there is ſeldom any Books wherein there is not ſomthing uſeful, and Books freely given are not to bee caſt away, but may bee kept, therefore I would have a peculiar place appointed for ſuch Books as ſhall bee laid aſide to keep them in, and a Catalogue of their Titles

made Alphabetically in reference to the Autor's name, with a note of distinction to shew the Science to which they are to bee referred. These thoughts com thus suddenly into my head, which in due time may bee more fully described, if need bee, chiefly if, upon the ground of this account, som competencie should bee found out and allowed to maintein such charges as will bee requisite, towards the advancement of the Publick good of Learning after this manner.

The

The ſecond Letter.

Sir!

IN my laſt I gave you ſom incident thoughts, concerning the improvement of an Honorarie Librarie-keeper's-place, to ſhew the true end and uſe thereof, and how the keepers thereof ſhould bee regulated in the Trade, which hee is to drive for the Advancement of Learning, and encouraged by a competent maintenance, and ſupported in extraordinarie expences for the ſame. Now I wiſh that ſom men of publick Spirits and lovers of Learning, might bee made acquainted with the Action, upon ſuch grounds as were then briefly ſuggeſted; who know's but that in time ſomthing might bee offered to the Truſtees of the Nation, with better conceptions then theſe I have ſuggeſted.

For, if it bee conſidered that amongſt manie Eminencies of this Nation, the Librarie of Oxford is one of the moſt conſiderable for the advancement of Learning, if rightly improved and Traded withal for the good of Scholars at home and abroad; If this (I ſaie) bee rightly conſidered and

repreſented to the publick Reformers of this age, that by this means this Nation as in other things, ſo eſpecially for Pietie and Learning, and by the advancement of both, may now bee made more glorious then anie other in the world; No doubt ſuch as in the Parlament know the worth of Learning will not bee averſ from further overtures, which may bee made towards this purpoſe. What a great ſtir hath been heretofore, about the Eminencie of the Librarie of Heidelberg, but what uſe was made of it? It was ingroſſed into the hands of a few, till it became a Prey unto the Enemies of the Truth. If the Libratie-keeper had been a man, that would have traded with it for the increaſ of true Learning, it might have been preſerved unto this daie in all the rarities thereof, not ſo much by the ſhuttings up of the multitude of Books, and the rareneſs thereof for antiquitie, as by the uuderſtandings of men and their proficiencie to improv and dilate knowledg upon the grounds which hee might have ſuggeſted unto others of parts, and ſo the Librarie-rarities would not onely have been preſerved in the ſpirits of men, but have fructified abundantly therein unto this daie, whereas they are now loſt, becauſ they were but a Talent digged in the ground

ground; And as they that had the keeping of that Librarie made it an Idol, to bee reſpected and worſhipped for a raritie by an implicite faith, without anie benefit to thoſe who did eſteem of it a far off; ſo it was juſt with God that it ſhould fall into the hands of thoſe that in all things follow an Idolatrous waie, to blinde men with ſhewes without all realitie of ſubſtantial virtue, which is onely eminent in this, that it becometh profitable unto all, by dilating the light of knowledg, and the love of grace and goodneſs in the hearts of all men, that are fit to receiv the one and the other; And where this Aim is not in thoſe that are intruſted with publick places; there they in the end will bee found unprofitable ſervants; for the truſt which God hath put into their hands to profit withal, they diſcharge not for the account which everie one is to give unto him of his Stewardſhip, is not how careful hee hath kept things of uſe unto himſelf, to pride himſelf in the poſſeſſion of that which others have not, (as the cuſtom of men is, that know not what true glorie is) but how faithfully and diligently hee hath diſtributed the ſame to ſuch as were worthie thereof for their good, that they might bee ſtirred up both to glorifie God for his goodneſs; and to

imitate him in the Communication of all good things unto others for his ſake freely. This was Chriſt's Work on Earth to receiv us, unto the Glorie of God; this was that vvhich hee taught by this practice, that it is *more bleſſed to give, then to receiv.* This is that which this envious World cannot relliſh, and vvhat ſtop's the current of true love in the hearts of men? Nothing ſo much as the ſelf-ſeeking of men in the vvaies of Learning, by vvhich they covetouſly obſtruct the fountains of life and comfort, vvhich might overflow and vvater abundantly the barren and thirſtie Souls of thoſe that periſh for vvant of addreſs nnto vviſdom; vvhich in all the vvaies of humane and divine Learning might bee mainly advanced, by the induſtrie of one man in ſuch a place, vvhoſe Trade ſhould bee ſuch as I formerly deſcribed, to deal vvith the ſpirits of all men of parts, to ſet them a vvorking one by and towards another, upon the ſubjects vvhich hee ſhould bee intruſted vvithal to keep in the ſtock of Learning. It is the Glorie and Riches of Nations and of great Cities, to make themſelvs the Center of Trade for all their Neighbors; and if they can finde vvaies of politie, to oblige their Neighbors to receiv from their Magazines the Commodities whereof they ſtand

in

in need, it is everie vvaie a great benefit unto the State, ſo it may bee in matters of Learning, and by the Trade of Sciences this Church may oblige all the Neighbor Churches, and that Univerſitie all Forreiners that Trade in knowledg to receiv pretious Commodities, whereof they ſtand in need, from our Magazines and Storehouſes; if a painful Steward and diſpenſer thereof, bee imploied and mainteined to uſe induſtrie for ſo bleſſed a work, from whence much Glorie to God in the Goſpel, and honor will redound to the Nation. For although the waies of humane Learning are almoſt infinite, and wonderfully various, and have their peculiar uſes in the outward life of man, for which moſt men affect them, yet in one that is to minde the univerſal good of all, the whole varietie and diverſitie of matters uſeful unto this preſent life, as they com within the ſphere of Learning muſt bee reduced, and may bee ſubordinate unto the advancement of the Goſpel of Chriſt, wherein the Glorie of the Nation, at this and all times ſhould bee thought to ſtand: And truly that is the thing which take's moſt with mee, for which I would have that Librarie thus improved by a faithful keeper, that when his Trade is ſet on foot, with all thoſe that are of eminent

parts in their ſeveral faculties, wee knowing who they are and wherein their eminencies do lie, may have opportunities to provoke them to the right uſe thereof, by giving them Objects from our ſtore; and furniſhing them with tasks and matters to bee elaborated, which cannot bee diverted from the ſcope of God's glorie to bee made known unto all men in Jeſus Chriſt, for there is nothing of knowledg in the minde of man, which may not bee conveniently referred to the virtues of God in Chriſt, whereby the humane nature is to bee exalted to that dignitie whereunto hee hath received it, that it ſhould by him rule over the whole Creation. And the want of this Aim to look upon things in order to him, and to ſet them a working without relation to him, is that which blaſt's all our endevors, and make's them determin in confuſion and diſorder; For whatſoëver is not directed in it's own place with ſom reference unto him muſt bee overthrown; nor is there anie waie left for anie to proſper in that which hee undertaketh, but to learn to know him and reſpect him in it, for the advancement of the Kingdom over the Souls of men, which by the Sanctified uſe of all knowledg is chiefly effected. If then the Trade of Learning is to bee ſet a foot in a

publick

publick waie, and regulated to deserv the countenance of a Religious State, this Aim, and the waie of prosecuting of it must bee intended and beaten out; For except Sciences bee reformed in order to this Scope, the increas of knowledg will increas nothing but strife, pride and confusion, from whence our sorrows will bee multiplied and propagated unto posteritie; but if hee, who is to bee intrusted with the managing of this Trade, bee addressed in the waie which leadeth unto this Aim without partialitie, his negotiation will bee a blessing unto this age and to posteritie.

I have no time to inlarge upon this Subject, or to conceiv a formal and regular discours, but the thoughts which thus fall into my minde I impart unto you, that you may give them as hints unto others, who of themselvs will bee able to inlarge them either to the Hous, or to such as can in due time swaie the Counsels of leading men in this Common-wealth.

AN

Idea of Mathematics

written by Mr *Joh. Pell* to *Samuel Hartlib.*

Sir!

THe ſum of what I have heretofore written or ſpoken to you, concerning *the advancement of the Mathematics*, is this: As long as men want *will*, *wit*, *means* or *leiſure* to attend thoſe ſtudies, it is no marvail if they make no great progreſs in them. To remedie which, I conceiv *theſe means* not to bee amiſs.

1 1. To write a *Conſiliarius Mathematicus*, (ſo I call it) anſwering to theſe 3 queſtions:

Q. 1. What *fruit or profit* ariſeth from the ſtudie of *Mathematics?*

Q. 2. What *helps* are there for the attaining this profitable knowledg?

Q. 3 What *order* is to bee obſerved in uſing theſe helps?

To

To this purpose it should contain

1. A plain and popular *discourse* of *the* extent of the Mathematics, with *the profit* that redound's, first to the *Student* himself, and then to the *Countrie* wherein there are manie such grounded Artists.
2. A *Catalogue* of Mathematicians and their works in this order:
   1. A Synopsis of all the several *kinds* of Mathematical writings, either *extant* in print, or *accessible* Manuscripts in publick Libraries, with several numbers set to everie kinde.
   2. A Chronical *Catalogue* of all *Mathematician's names* that ever were of note, according to the order of the years *when they lived*, with the year when anie of their works were *first printed*,
   3. A *Catalogue* of the *writings themselvs*, in the order of years in which they vvere *printed* in anie language: And this I vvould contrive thus: First, the year of our *Lord*, and then the names of all the Mathematical Books Printed that year in anie Countrie.

A B trie or Language, after the usu-
al manner of Catalogues: but

1. *Adding* the volume, that is, not onely what fold [4o. 8o. &c.] but also the number of leavs, that wee may estimate the bulk of the Book.
2. *Prefixing* before the title the year to vvhich you must look back to know either vvhen it vvas vvritten, or vvhen it vvas last before Printed, in that or any other Language.
3. *Setting* in the margent, after the Title.
   1. The year vvherein it vvas the *next time* Printed.
   2. The *number of reference* to the *Synopsis* in the first page; By vvhich numbers one may presently run over all the Books of one sort, of this or that particular subject.

3. A *Counsel* directing a student to the *best* Books in everie kinde; In vvhat *order*, and *how* to read them, What to
B observ, what to beware of in som Mathe-
maticasters

Bmaticaſters, how to *proceed* and keep all.

4. A *Paræneſis*, *Firſt*, To *all thoſe* who have *means* and *leiſure*, and *a wit* not unapt for theſe ſtudies, to *ſet* upon them in regard 1. of their *profitableneſs* to the ſtudent, and to mankinde. 2. of that more refined *pleaſure* of hunting out hidden truths, vvraſtling vvith difficult Problemes, and getting the victorie; and ſo much the rather, becauſ 3. of the great *facilitie* that is novv in that ſtudie, by reaſon of the many helps to ſpare much *labor*, *time* and *coſt*, vvhich our forefathers vvere forced to ſpend. *Secondly*, To all thoſe who have *underſtanding* to eſtimate the worth of theſe ſtudies, and *wealth* vvherewith to purchaſe themſelvs laſting honor by the vviſe diſpenſing of it, to take more notice of this ſort of ſtudents, and to encourage them, ſetting apart the choiceſt of them, to perfect the inventions, to vvhich their *Genius* lead's them. Eſpecially, To *all Princes* and *Eſtates*, vvhom it concern's to take a courſ, 1. that their dominions may bee better furniſhed vvith this ſort of ſtudents. 2. That the vvaie may bee made leſs laborious and coſtlie, 3. That *Mathematica ingenia* may bee diſcovered and aſſiſted.

To

To vvhich end it vvould bee good.

2 2. to erect a *Publick Librarie*, containing all thoſe Books, and one inſtrument of everie ſort that hath been invented, vvith ſufficient revenue,

1. To buy one copie of all thoſe that ſhall bee Printed yearly in other Countries. and

2. To maintain a Librarie-keeper of great judgment, to whom it may belong †

1. To peruſe all Books of ſuch ſubjects, to bee Printed within that Countrie, and 1. Suppreſs vvhatſoëver is not according to Art, that Learners bee not abuſed, and 2. Admoniſh the Writers, if they bring nothing but ſtale ſtuff.

2. Upon his credit to approv excellent inventions, and unpartially to commend rhe inventors to the rewarders.

3. To receiv, record and place one Printed copie of everie Book ſo peruſed, ſent into the Librarie, vvell bound at the Autor's or Book-ſeller's charge.

4. To reſolv anie ſtudent that enquire's about anie Probleme, vvhether it have been don already or no, fearing leſt hee ſhould *actum agere*, and therefore perhaps ſuppreſſing ſom invention

A vvhich hee hath light upon, but doubts

A doubts it is old and to bee found in ſom of the Books of that Librarie.

5. To receiv, &c. all ſuch Manuſcripts as ſhall bee brought thither by vvaie of gift, Legacie or the like.

6. To maintain correſpondence vvith ſuch as himſelf in other Countries, to know vvhat is Printed there.

7. To take notice of all his Countrimen that are fit to bee Teachers, &c.

8. To keep a Catalogue of all ſuch vvorkmen as are able and fit to bee imploied in making Mathematical Inſtruments and repreſentations, vvorking upon Wood, Magnets, Metals, Glaſs, &c.

9. To give teſtimonial, after examination, to all ſorts of practiſers, as Pilots, Maſters, Landmeters, Accomptants, &c. of their ſpeculative abilitie and practical dexteritie, that thoſe that have occaſion to uſe ſuch men, bee not abuſed by unable undertakers, to their exceeding great damage.

By the Catalogue, men might bee informed, in that multitude of Books, vvith vvhich the vvorld is novv peſtered, vvhat the *names* are of thoſe Books that tend to this ſtudie onely. In

In the Librarie, they might finde the *Books themselvs*, read them, and if they liked them, knovv vvhither to send to buy them: Besides, anie, vvhether forreiners or others, might have recourse thither, and learn vvhat helps that Countrie would afford them in these studies.

And this is the best course that I can think on for the making use of *such helps as wee have already*. If men desire *better* helps, let them employe fit Artists.

3. To vvrite and publish these *three new Treatises*: †

1. *Pandectæ Mathematicæ*, Comprehending as Clearly, Orderly, and Thriftily, and Ingenuously as may bee, vvhatsoëver may bee gathered out of all those Mathematical Books and Inventions that vvere before us, or that may bee inferred as Consectaries thereon; *citing*, at the end of everie period or Proposition, the ancientest Autor in vvhich it is found, and *branding* all later vvriters if they bee taken stealing, or borrovving vvithout acknovvledgment, or [vvhich is vvorst] expresly arrogating to themselvs

A themſelvs anie other man's inventions. This vvould bring that *great Librarie* into far leſs room, to the ſaving of more *labor*, *time* and *coſt*, to all after-ſtudents, than men can yet vvell imagine. But becauſ this alſo vvould bee too great and cumberſom to carrie about us, Let there bee compoſed

4† 2. *Comes Mathematicus*, Comprehending in a pocket-Book, [and therefore as briefly as may bee] the uſefulleſt Tables and the Precepts for their uſe, in ſolving all Problemes, vvhether purely Mathematical, or applied to ſuch practices as men's various occaſions may require.

And laſtly, that in this kinde of Learning alſo, vvee bee no longer tied to Books, Let there bee compoſed

5 3. *Mathematicus αὐτάρκης*, or An inſtruction, ſhevving hovv anie Mathematician that vvill take the pains, may prepare himſelf, ſo, as that hee may, though hee bee utterly deſtitute of Books or Inſtruments, reſolv anie Mathematical Probleme as exactly as if hee had a complete *Librarie* by him.

And

And this is the *Idéa*, vvhich I have long framed to my ſelf, according to my faſhion, vvith vvhom this paſſeth for an undoubted truth, that the ſureſt vvaie to com to all poſſible excellencie *in anie thing*, is to propoſe to our ſelvs the perfecteſt *Idéa's* that vvee can imagine, then to ſeek the means tending thereto, as rationally as may bee, and to proſecute it vvith indefatigable diligence; yet, if the *Idéa* prove too high for us, to reſt our ſelvs content vvith *approximation*.

As for this preſent *Idéa*, I am ſo far from counting it *meerly-impoſſible*, that I ſee not vvhy it might not bee performed by one man, vvithout anie aſſiſtants, provided that hee vvere neither *diſtracted* vvith cares for his maintenance, nor *diverted* by other emploiments.

The excellencie of this vvork, make's me vviſh mine ovvn Nation the honor of *firſt* undertaking and perfecting this deſign, And I conceiv I have ſom reaſon to hope that it vvill bee ſo. For, though I knovv fevv or none that are both able and vvilling to promote deſigns of this nature, yet can I not therefore bee perſvvaded

perſvvaded that this Kingdom is ſo deſtitute of learned Nobilitie and Gentrie, that there can bee found none to countenance and advance *this* part of Learning, even in *this* vvaie, if they could ſee it poſſible and likely to bee effected.

1. 2 As for the *Librarie* and *Catalogue*, there can bee no doubt but they may eaſily bee had, if Monie bee not vvanting. Nor is it unlikelie that divers of this Nation (if they be ſet apart for it) are able to compoſe the other 3. *new Treatiſes*; For though I knovv no ſuch, yet I perſvvade my ſelf there may bee found amongſt us men able to encounter all the difficulties, and to endure all the labor, that they muſt needs meet vvith in the raiſing of ſo great a *Fabrick*. And I the rather believ that there are many ſuch, becauſ for mine *own part*, notvvithſtanding the vvant of Counſel and helps in that ſtudie, and the innumerable diverſions and diſtractions that I have had, I am nevertheleſs com to ſuch a confidence of my underſtanding the depth of that ſtudie, that, vvere I to pen thoſe

3. *Pandects*, I ſhould laie heavier Lavvs upon

upon my ſelf, than I have alreadie mentioned; namely, *Firſt* to laie dovvn ſuch an exact *Method* or deſcription of the proceſs of Man's reaſon in inventions, that *afterward* it ſhould bee imputed meerly to my negligence and diſobedience to my ovvn Lavvs, [and not to their inſufficiencie] if, from my firſt grounds, ſeeds, or principles, I did not, in an orderlie vvaie, according to that preſcribed Method, deduce, not onely all that ever is to bee found in our Anteceſſor's vvritings, and vvhatſoëver they may ſeem to have thought on, but alſo all the Mathematical inventions, Theoremes, Problems and Precepts, that it is poſsible for the vvorking vvits of our ſucceſſors to light upon, and that in one certain, unchanged order, from the firſt ſeeds of Mathematics, to their higheſt and nobleſt applications, as vvell as to the meaneſt and moſt ordinarie. Not ſetting them dovvn at random as they com in my head, as thoſe before us have don, ſo that they ſeem to have light upon their Problems and the ſolutions of them by chance, not to have found them by one perpetual,

petual, conſtant, invariable proceſs of Art. Yet ſuch an Art may men invent, if they accuſtom themſelvs, as I have long don, to conſider, not onely the *uſefulneſs* of men's vvorks, and the *meaning* and *truth* of their vvritings, but alſo *how it came to paſs* that they fell upon ſuch thoughts, and that they propoſed to themſelvs ſuch ends, or found out ſuch means for them.

Were theſe *Pandects* thus made and finiſhed, I ſuppoſe it is manifeſt, that by their orderlie, rational and uniform compleatneſs, above all that hath been hitherto vvritten, they vvould ſpare after-ſtudents much *labor and time* that is novv ſpent in *ſeeking* out of Books, and *diſorderlie reading* them, and *ſtruggling* vvith their cloudie expreſſions, unapt repreſentations, different Methods, confuſions, tautologies, impertinencies, falſhoods by paralogiſms and pſeudographemes, uncertainties becauſ of inſufficient demonſtrations, &c. beſides much *coſt* alſo, novv throvvn avvaie upon the multitude of Books, the greater part vvhereof they had perhaps been better never to have ſeen.

An

And it may be ſom vvould like the Method of that vvork ſo vvell, as to extend it farther, and applie it to other ſtudies; *in ſpeculation* imitating this my vvariness, that *no falſhood bee admitted, and no truth omitted*; and *for practice* enuring themſelvs, *anie ſubject* beeing propounded, to determine the number of all the Problemes that can bee conceived concerning it, and *anie Probleme* beeing propounded, demonſtratively to ſhevv *either all the means* of it's ſolution, *or the impoſſibilitie* of it: and if *ſo*, then vvhether it bee *not yet*, or *not at all* poſſible.

4. Men vvould eaſilie ſee hovv to contract *theſe Pandects* into *a pocket-Book* for their ordinarie uſe. But ſo to laie them up in their heads, as to need *no Book at all* [according to that *deſideratum* of mine, to have a *Mathematicus αὐτόδεκτος*] vvill perhaps ſeem utterly impoſſible to moſt: No man, that ever I heard of, having propoſed ſuch a ſcope to himſelf before. But perhaps they vvill conceiv it more poſsible, if it pleaſ them to ſuſpend their judgments, till they have conſidered *what means* may bee uſed

to fortifie the imagination, to prompt the memorie, to regulate our reason, and *what effects* may bee produced by the uniting of these means, and the constant exercising of them.

For mine owvn part, the consideration of the *incomparable excellencie, unstained pleasure, unvaluable profitablenes, and undoubted possibilitie* of this vvhole design, hath prevailed so far vvith mee, that, notvvithstanding all the discouragements that I have met vvithal, I have don more towards it than bare *Idea*.

BIBLI-

BIBLIOTHECA AUGUSTA,

SERENISSIMI, ILLUSTRISSIMI PRINCIPIS, ac DOMINI,

D. AUGUSTI,

Ducis Brunovicensis, & Lunæburgensis.

Quæ est WOLFERBYTI.

In Bibliothecam Augustam.

Viderat Augustam Dea Cæsta Bibliothecam,
Augusti *manibus Guelphicâ in Urbe strui:*
Nunc mihi tux figeras quantumvis Marspiter arces
Objice, quas vehemens Occæra cingit, ait.
Grandia si Libris præfers tormenta, memento
Illa homines miseros, hanc posuisse Deum.

M. Henricus Julius Ochenri,
Moralium in Acad. Juliâ
Professor publicus.

BIBLIOTHECA AUGUSTA, quæ hodie Guelpherbiti, antiquissimâ Ducum Brunovicensium Sede visitur, sive locum, sive armaria, sive ipsam denique molem, & congeriem Librorum, sub eo nomine intelligas, primum, & unicum, Autorem habet, Serenissimum Illustrissimum Principem, ac Dominum, Dominum AUGUSTUM, Ducem Brunovicensem & Lunæburgensem, qui, ut à primis adolescentiæ annis, artium cultor solertissimus, & ingeniorum censor acutissimus, ità etiam, quod istis adhæret, præstantissimorum in omni eruditionis genere Librorum amantissimus.

Exemplum quidem, & ardorem, Illustrissimus Princeps ad istos conatus, à Regibus & Imperatoribus, qui curam hanc verè Regiam sibi propriam esse voluerunt: Rem verò nullam ab aliis habuit. Obversabatur nempe animo Osimanduas Ægypti Rex, qui ut est apud Diodorum Siculum, lib. 1. cap. 49. sacræ Bibliothecæ à se erectæ, titulum esse voluit: ψυχῆς ἰατρεῖον, MEDICATORIUM ANIMAE, *ut vertit L. Rhodomanus*, ejúsque ut in Regno, ità & in

 laudabili

laudabili instituto post aliquot secula Successor Ptolomæus Philadelphus, cujus Bibliotheca, exemplo, imò & Libris summi Aristotelis instructa, omnium Historicorum ore, & laudibus celebris : Eumenes item, seu Attalus, (utrique enim, huic patri, illi filio laudem hanc Historia tribuit) Pergami Reges, quorum tantum in hoc negotio studium, ut cùm Ptolomæus chartas seu papyrum, quam sola Ægyptus suppeditaverat, invidè supprimeret, veritus, nè Attalus veterem illam Ægypti Bibliothecam novâ sua æquaret ; ille ferro, quod dicitur, viam sibi aperiendam, novámque Librorum conficiendorum rationem inueniendam censeret, optimo sanè successu : membranarum enim ex corio animalium confectarum usum, *ut Varro autor est apud Plinium lib.* 13. *cap.* 11. invenit, cui omne quicquid ad Typographiæ inventionem usquè superat Librorum, unicè debemus. Unde meritò factum est, ut in æviternam inventoris Pergami Regis memoriam, hujusmodi membranæ adhuc hodie Pergamenæ dicantur.

Nec defuit Principi domesticum Illustrissimorum Antecessorum lineæ. Principalis Guelphicæ, Arcis Guelpherbiti Possessorum, exemplum, qui & ipsi superiori seculo instructissimam Bibliothecam, copiâ tamen Librorum huic Augustæ non comparandam,

dam, paraverant, quam demum Anno æræ Dionysianæ 1617. ultimus istius Lineæ *FREDERICUS ULRICUS* Academiæ Juliæ, quæ est Helmæstadii, possidendam, & utendam liberaliter contulit. Res, ut pater, augurio, & omine felicissimo non carens. Uti enim Principi AUGUSTO possessio, & avita Sedes Ducatûs Guelphici, satis dudum destinata demonstraretur, idem Genius, quem in postremis istius Ducatûs Possessoribus *HENRICO Bellicoso, seu Juniore, JULIO Pacifico, HENRICO JULIO sapientissimo, & FRIDERICO ULDARICO* mitissimo, universus Orbis admirabatur, in Principem *AUGUSTUM eruditissimum*, transferendus erat, atque ut illustrior esset ejus fama, omne quicquid in re Libraria Antecessorum diligentia præstiterat, ad Academiam Juliam transire, omnis verò laus erectæ Bibliothecæ *Augustæ*, soli & unico Principi *AUGUSTO* propria esse debebat.

Superâsse autem non immeritò dicendus est AUGUSTUS in hoc studio, & opere, sive *Ptolomæos*, sive *Attalos*, sive *JULIUM*, & *AUGUSTUM*, primos Romanorum Imperatores, (nec horum enim studium in negotio librario eruditis ignotum) quòd *Ptolomæus Philadelphus* non proprio sive ingenio, sive industriâ, sed alienâ, *Demetrii* nempe *Phalerei* viri Athenienſis, scripris, &

factis illustrissimi, rem confecerit : Cæsar verò curam hanc, quam magno animo conceperat, & nisi fata intercepissent, absolvisset, *Marco Varroni*, Græcorum Latinorúmque doctissimo, quo nullus eâ tempestate in orbe terrarum isti negotio aptior, dederit. *AUGUSTUS* quoque *Imperator*, nec ipse quidem, sed per *Asinium Pollionem* (Oratorem, & Senatorem Romanum nobilem) absolvit.

Princeps verò AUGUSTUS, & primus autor pulcerrimi sui Operis, & sibimetipsi Demetrius, Varro, Pollio, cujus solius vigiliis, & curis nocturnis diurnísque Bibliotheca AUGUSTA acquisita, & composita est. Exemplo *Pisistrati*, Athenienſium, ut tum vocabantur, Tyranni, qui Bibliothecam Athenienſem ad publicum usum, non per alios, sed ipse componebat, cui & Homerum digestum, correctúmque debemus : Magnus profectò vir, modò cognomen illud odiosum tollas.

Initium Bibliothecæ Augustæ colligendæ factum est, Anno æræ Dionysianæ 1604. ad confluentem Albis, & Jetzæ, in Principis AUGUSTI Ducatu Lunæburgico, in Aulâ, & adjuncto cognomini oppido Hitzackerâ, loco quidem ante constitutam ibidem Principis Aulam, satis obscuro, quem tamen non minùs atque olim Ulysses Ithacam

cam ſuam ſatis illuſtrem reddidit. In hoc receſſu ſatis amœno, inter alia Principis opera magnifica, parvis primùm initiis crevit hæc Bibliotheca, in illam magnitudinem, quæ hodie non ſine admiratione cernitur.

Ex hæreditate ullâ nihil erat, quod in tantæ molis auſpicium, aut fundamentum cederet, immenſis autem ſumptibus conquirebatur, quicquid optimæ notæ Librorum, in quocunque genere eruditionis in Germaniâ, Galliâ, Hiſpaniâ, Angliâ, Belgio, ipsâ denique Italiâ inveniri poterat.

Quicquid erat doctorum virorum Romæ, Neapoli, Venetiis, Florentiæ (quibus in locis Princeps Augustus per aliquod annos eruditiſſimorum virorum familiaritate uſus erat) Lutetiæ, Londini, Oxoniæ, ut de Germaniâ nihil addatur, illorum operâ magnis ſumptibus ad conquirendos optimæ notæ Libros conducebatur.

Incrementum operi cœpto haud contemnendum dedit Bibliotheca ſummi viri, & de universâ Germaniâ optimè meriti *Marquardi Freheri*, *Cælii* item *Curionis*, ejuſdémque filii *Cælii Auguſtini Curionis*, magno Reipubl. literariæ damno, in ipſo ætatis flore ante parentem exſtincti: *Joachimi* quoq; *Clutenii*, cujus variam eruditionem Sylloge ejus rerum quotidianarum ſatis demonſtrat.

Crevit igitur in magnum, & merito suo admirandum numerum, non quorumvis, sed optimorum, & selectorum Librorum, ut hodie, (21. nempe Maii, Anni 1649.) numerentur ἄπλαι βιβλίαι, (ut vocat Plutarchus in M. Antonio) *singulares Libri* seu *Volumina*, licèt in uno Volumine plures sæpe libri, sive Tractatus, inveniantur, ferme viginti millia.

Voluminum nempe,

Manuscriptorum	764	*Musicorum*	54
Theologicorum	7287	*Arithmeticorum*	52
Juridicorum	2578	*Ethicorum*	778
Physicorum, & quæ ad primam Philosophiam pertinent	460	*Politicorum*	682
		Historicorum	2183
Medicorum.	580	*Ad res Bellicas pertinentium*	142
Mathematicorum in genere, & in specie Geometricorum	168	*Oeconomicorum*	41
		Logicorum	65
Geographicorum	86	*Rhetoricorum*	401
Astronomicorum	197	*Grammaticorum*	407
		Poëticorum	746

Variorum, seu ut vulgò vocantur Quodlibeticorum, in quibus nempe, vel diversi Tractatus, ad diversas disciplinas pertinentes, conjuncti visuntur: vel tales Tractatus in iis deprehenduntur, in quibus varia, modò ad has, modò ad alias disciplinas pertinentia explicantur. 2092

Scriptores

Scriptores verò seu *Autores*, quorum monumenta in prædictis Voluminibus exstant, numerantur 37977

Tractatus autem, sive diversorum, sive eorundem Autorum, supra 60000.

Et nè quis immortalia ipsius Principis AUGUSTI monumenta hîc desideret, visuntur non tantùm ibidem ea, quæ ab alienâ profecta industriâ, vitam ipsi debent, veluti, (ut de multis pauci nominentur) *Antonii Bonfinii Symposion trimetron*: *Bartholomæi Fontii Commentarius in Persium*, verùm etiam præclara ejusmetipsius Scripta, eruditorum Orbi sub nomine GUSTAVI SELENI, olim exhibita: CRYPTOGRAPHIA nempe, quâ (teste *Clarissimo Naudæo in Bibliographiâ Politicâ*) eruditissimi *Trithemii Steganographia* hactenus omnibus fermè eruditis, ipsi etiam FRANCISCO JUNIO magica credita, hujúsque judicio, Vulcano consecrata, ità illustrata est, ut quicquid in Trithemio obscurum involutúmque tamdiu in summâ omnium veneratione, & opinione delituerat, omnium oculis patefactum, atque retectum sit. Videatur eruditissimus *Gerhardus Joh. Vossius*, ipsius Clarissimi Francisci Junii gener, *libro de arte Grammaticâ primo*, *Cap.* 41. Præter Trithemii Steganographica in Opere hoc Cryptographico omnia ea explicantur, & clarissimæ luci exponuntur, quæ, in isto reconditæ

reconditæ scientiæ & profundæ indaginis negotio, humani ingenii vis excogitare potuit.

LUSUS quoque *SCHACHIÆ* unà cum *ARITHMOMACHIA* seriæ & profundæ eruditionis Opus. Prodiit uterque Liber, iste quidem Lunæburgi, hic verò Lipsiæ in formâ majori, seu folio, ut vocant, elegantissimis typis excusus, & imaginibus exornatus.

HISTORIA item vitæ τοῦ Σωτῆρος & JESU CHRISTI, ex quatuor, ut vocantur, Evangelistarum, & reliquis novi Fœderis libris, sermone Principis patrio concinnata & accuratâ pensitatione ità elaborata, ut quicquid hactenus difficultatum, seu ἐναλλοφανῶν omnium eruditorum ingenia mirificè exercuit, id feliciter explicatum, & sacrorum Scriptorum consensus, *ut Augustinus loquitur*, clarissimè demonstratus sit.

Manuscriptorum, ut vocantur, librorum haud contemnendus in hac Bibliothecâ est numerus, & Thesaurus, quorum nonnullos ipse Princeps in Ungariâ, occasione itinerum ad D. D. Imperatores *RUDOLPHUM II. & FERDINANDUM II.* in arduis negotiis susceptorum, magno ære redemit, in tenuissimâ magni pretii membranâ elegantissimis litteris scriptos, laciniam illustrissimæ Bbliothecæ, Budæ, Regni Ungariæ Metropoli quondam, à *Matthiâ Hunniade Corvino*,

Corvino, circa An. Christi 1485. erectæ, & Turcarum Tyranno Solimanno, cum Anno æræ Dionys. 1541. fraude, & vi Budam caperet, viduámque Joannis Regis Hungariæ Elisabetham, quam cum Regno defendendam se venisse simulaverat, cum filiolo infante ejiceret, ereptæ.

Bibliotheca hæc Matthiæ Hunniadis (verba sunt Antonii Bonfinii, rerum Ungaricarum decad. 4. lib. 7. *mirâ utriusque linguæ fœcunditate fuit completa, cultus autem Librorum luxuriosissimus*: cujus posterioris testes locupletissimi sunt hi Manuscripti, quorum occasione hæc adducta sunt.

Nec desunt *Instrumenta Mathematica* exquisitissimè fabrefacta, Sphæræ item & Globi, quibus Sphæræ cœlestis sidera & motus, facies item Globi terrestris miro artificio accuratè representantur.

Nequaquam verò numero isto, quem suprà posuimus, clauditur hæc Bibliotheca, cùm quotidie magnis sumptibus, & indefesso studio accedat, & conquiratur, quicquid melioris notæ Librorum sive noviter, sive denuò editum prodit, aut in omnibus orbis partibus investigari, & redimi potest, adeóq; Bibliotheca hæc AUGUSTA nè vanum sit nominis augurium, singulis diebus augetur.

Primordia, ut suprà notatum, in tranquillo Principis AUGUSTI Hitzakerianæ

Ithacæ

Ithacæ Regno, satis quidem auspicatò sumsit, parùm tamen aberat, quin Anno Christi 1636. absente Principe, & Aulàm suam Brunsvicum, Urbem suam hæreditariam, transferente, rapaces manus τῶν δεινῶν & Bellonæ Filii, à Principe nunquam læsi, experta fuisset: qui licèt spe & animo eam planè devoraverat, vigili tamen Principis curâ & itinere properatissimo, unguibus hujus Harpiyæ intercipiebatur. Fatum istud olim experta erat illustris Athenienſium Bibliotheca, cùm Xerxes Persarum Monarcha, devictis Athenienſibus, hostibus suis, potissimam prædæ partem eam faceret, & transferret. Restituit tamen eandem trecentos triginta post Annos Seleucus Nicanor Syriæ Rex, qui eam insigniter auctam, magnis item muneribus locupleratam, Athenas remittendam curavit.

Postquam igitur dominium & possessio Ducatûs Guelphici, Principi AUGUSTO legitimè delata erat, Arx verò Guelpherbytana, avita & vera Ducum Brunsvicensium Sedes, quæ Seculi hujus est injuria, legitimum suum dominum nondum admitteret, transtulit Bibliothecam Princeps Brunsvicum, Ducatûs Guelphici Metropolin, & avitum Ducum Brunsvicensium dominium, una cum Ducatu, jure hæreditario sibi delatum, eique locum concessit fatis magnificum, in

anti-

antiquiſsimâ Majorum ſuorum *TANQVARDI* & *BRVNONIS*, fratrum, Ducum Saxoniæ (cui poſteriori, & ortum, & nomen Brunſvicum debet) Sede, contiguâ Auguſtiſsimo St. Blaſii Templo, condito olim ab *HENRICO LEONE* nemini Hiſtoricorum non celebrato, à quo Princeps AUGUSTUS rectâ, quod dicitur, lineâ, ortum ducit.

Optimo ſanè conſilio, quod & olim veteres Ægypti Reges Bibliothecas ſuas Memphi, celeberrimæ Ægypti Metropoli, in Templo Vulcani (cujus magnificentiam apud Herodotum videre licet) habitare voluerint: Ptolomæi item tam prior, quàm poſterior, à Cleopatrâ, Antonii Triumviri amoribus famoſâ, è ruderibus excitata Bibliotheca, Alexandriæ apud Serapidis, immenſæ molis & ſtupendi artificii Templum, totius Ægyptiacæ ſuperſtitionis arcem, collocata fuerit, *teſte Tertulliano*, qui gentiles, ad inſpiciendum textum Hebræum S. Scripturæ, eò advocat & amandat.

Acceptâ tandem XIV. Septembris, Anno 1643. Arce & Urbe *Wolferbyto*, tranſiit eodem unà cum Principe, Bibliotheca hæc Auguſta, ſedémque ſortita eſt è regione Aulæ illuſtriſsimæ adeóque reddita eſt pars Regiæ, ut Principi ſemper in propinquo & promptu ſint, *immortales illæ, eædémque ſanctiſſimæ nunquam non loquentes Animæ*, ut *Plinius*

nius hujusmodi eruditorum monumenta scitè vocat lib. 35. Cap. 2. Locus, seu ædificium ubi reposita est; olim loricis, scutis, hastis, aliisque Bellonæ ornamentis & instrumentis asservandis destinatus fuerat, dignus omninò cui hodie aureis literis titulus fiat:

——*Armamentaria sacræ*
Pallados, & doctis habitata Palatia Musis.

Aditus ejus Augustissimus, solitam Principis Magnificentiam spirans, ipsum tamen sacrarium modicè ornatum, quin potiùs ad exemplum veterum Architectorum, neque aureo lacunari comptum, neque pavimentum, neque armaria, seu pegmata, ut Cicero vocat, neque cunei, loculi aut pluteï alium quàm viridem colorem referunt: Fulgorem enim, sive aureum, sive quemvis alium oculis officere viridem è contra colorem reficiendis, & recreandis esse oculis, scriptioni, & lectioni, dudum notatum est naturæ Mystis.

Usum hujus Bibliothecæ quod attinet, non in spectaculum, aut ornamentum studiosâ quadam luxuriâ, ut olim querebatur Seneca, conquisitus est hic Thesaurus, nec ut cum blattis, tineis, situ, & squalore bellum gerat: Sed ideo pars Regiæ facta est, ut ipsi Principi in propinquo, & promptu sit sanctissimarum & sapientissimarum Animarum Senatus frequentissimus, cum quo dis-

serat,

ſerat, animum inſtruat, paret, & ad quaſcunque Regii officii partes componat. Id enim exprimit ea, quam aureis Literis in veſtibulo Bibliothecæ legi voluit γνώμη, pulcerrima ſanè, gemmis omnibus & auro contrà cariot:

QUANDO OMNES PASSIM LOQUUNTUR, ET DELIBERANT, OPTIMUM A MUTIS ET MORTUIS CONSILIUM EST; HOMINES QUOQUE SI TACEANT, VOCEM INVENIENT LIBRI, ET QUÆ NEMO DICIT, PRUDENS ANTIQUITAS SUGGERIT.

Eadem olim mens *Alphonſo Arragoniæ Regi*, cui quotidie in ore, *Mortuos eſſe optimos Conſiliarios.*

Nec aliud reſponſum tulit *Zeno Citticus* Philoſophus, oraculum ſciſcitans, (*verba ſunt Diogen. Laertii, lib. 8. de Vitis Philoſophorum, in princ.*) quo pacto optimè vivere poſſet? nempe: Ἐι συγχρωτίζοιτο τοῖς νεκροῖς, hoc eſt, *Si mortuis colore concors fieret*, ſive, ut *Zeno* verè interpretabatur, *Si antiquorum mortuorum familiaritate uteretur, eorúmque Libros magnâ attentione & ſtudio, ad pallorem uſq; legeret.* In Bibliothecis enim, ut de Juliâ quondam cecinit Magnus Calixtus,

——*vitam vivunt, & poſt ſua fata loquuntur*
Sæclorumque minas ſuperant, & edacia rerum
Tempora, qui terris caput altiùs exeruerunt,

Naturæque

Naturæque super fines, super æthera celsum
Vexêre animum. Sola hæc monumenta super
Sunt,
Per quæ pugnat adhuc, vincit gentesque, triumphat
Magnus Alexander, quin unquam magnanimorum
Quicquid in orbe Ducum fuit, ex quo blanda Cupido
Laudis, & humanas tentavit gloria mentes.
Nil vivit vivêtque, nisi hîc quod creditur: omne
Quod reliquum est, nox alta & longa oblivio opacant.
Hîc etiamnum Melpomene subnixa Cothurno,
Lata Sophocleis diducit hiatibus ora,
Confusosque lares & tristia funera Regum,
Oedipodæ Thalamos, & sævum plangit Orestem,
Hîc legere est, queis firmetur Respublica fulcris,
Et quid Erechtheas olim servârit Athenas,
Quid pessum dederit: quibus artibus inclyta Roma
Creverit, & populos, magnásque subegerit urbes:
Queis etiam vitiis sensim labefacta, ruinam
Traxerit, & lapsu totum tremefecerit Orbem:
Hîc recluduntur naturæ arcana, sinúsque
Dædalei, & quicquid gremio complectitur, arctis
Inclusum foveis, vigili cognoscere mente
In promptu est: hîc descriptam pictámve tueri
Terrarum faciem & vastæ datur Amphitrites,
Titanisque Globum, Lunæ erroréque, labóréque
Et picturati fulgentia sidera cœli.
Quin ipsum ad cœlos & splendida panditur astra
Hîc iter, à patribus quondam per saxa, per ignes

Calcatum

Calcatum, & largo teſperſum ſanguinis imbre.

Et cùm ipſe Princeps nullum diem prætermittat, per quem cum mutis illis Doctoribus, de difficillimis negotiis, ſive ſacris, ſive civilibus, ſive militaribus, non colloquatur, fit, ut ipſe ſub clavibus quidem ſuis habeat Bibliothecam, ejuſdémque jus & mancipium ſibi retineat, uſum verò eruditis omnibus, & præſertim miniſtris ſuis, quorum ope, ſeu ſacra, ſeu civilia tractat, ſecum communem concedat, nec cuiquam alii, niſi qui nummo forſan harpacico hìc aliquid emtum veniat, deneget.

Silentio autem nequaquam prætereundum eſt, immenſam iſtam Librorum, Autorum & Tractatuum molem, ipſum Principem aliquòt ampliſſimis Indicibus in eum ordinem, claſſes & numeros, ſuimet induſtriâ & manu redegiſſe, ut ad primam cujuſlibet, ſive Autoris, ſive Materiæ requiſitionem, quocunque in genere diſciplinarum, præſtò ſit, primóque ſtatim momento ſe tibi ſiſtat & reſpondeat, quem volueris, aut vocaveris.

Nec ullus eſt in tanto hoc Autorum, & Librorum agmine, quem non noverit ipſe Princeps AUGUSTUS, eâ in re non inferior CYRO, Perſarum Monarchæ, qui unumquemque militum in numeroſiſſimo ſuo exercitu, proprio nomine ad ſe vocare poterat.

Sufficiant

Sufficiant pauciſsima hæc, de multis dicta, ceu ſtillicidium, ut vetus habet verbum, de ſitulâ.

Experiatur qui volet, inſpiciendi, & penitiùs perſcrutandi copiam nactus, de pretioſiſsimo hoc divinæ & humanæ ſapientiæ Theſauro, idem, quod olim Regina Sabæa de Sapientiâ Solomonis profitebatur, pauciſsimis tantùm immutatis, proferet. 3. Reg. 10. *Non credidi verbis narrantium mihi de rebus & ſapientiâ tuâ, uſque dum venerim, & viderint oculi mei: Sed ecce non indicatum mihi fuerat ejus dimidium, ſuperat ſapientiâ & bonitate famam, quam audiveram.*

Si igitur, teſte Julio Capitolino, *Gordianum Imperatorem ad cœlum tulit, Sammonici Sereni morientis ſexaginta duorum millium Librorum relicta Bibliotheca, ſiquidem* (verba ſunt Capitolini) *tantæ Bibliothecæ copiâ & ſplendore donatus, in famam hominum literatorum ore pervenit*, adeóque alienis planè ſumptibus, & diligentiâ clarus evaſit: Si *Ptolomæi, Attalus, Cæſar, Auguſtus* ſumtibus quidem ſuis, aut certè manubiis, alienâ tamen diligentiâ, clariſsimi extiterunt: Quid de Principe Augusto fiet, cujus hunc tantum Theſaurum, non alienis ſumtibus, non manubiis, non alienæ diligentiæ, ſed propriæ curæ & ſollicitudini, in cujus partem nèminem hactenus vocavit, propriis item, iiſdémque verè

Regiis

regiis impensis, (quibus alii, sive Baccho, sive Dianæ, sive Mercurio, sive aliis voluptatum illecebris litant) debemus? Ubi verò estis Principes, ut vos urat ac excitet honestus æmulandi ignis?

Faxit Deus, ut Thesaurus hic rerum divinarum, æternarum, sit & ipse æternus, neque priùs, quàm Mundi universa machina, laboret, aut intercidat.

FINIS.

MVSEVM
BRITAN
NICVM